## REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "Unhorsed."

Text: "And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven, and he felt to the earth and heard a voice saying unto laim. Saul, Saul, why persecutest than Me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest."--Acts ix., 3-5.

The Damascus of Bible times still stands. with a population of 135,000. It was a gay city of white and glistening architecture, its minarets and crescents and domes playing with the light of the morning sun: embowered in groves of olive and citron and orange and pomegranate: a famous river plunging its brightness into the scene; a city by the ancients styled "a pear! surrounded by em-

A group of horsemen are advancing upon Let the Christians of the p that city Let the Christians of the place hide, for that cavalcade coming over the hills is made up of persecutors; their leader small and unattractive in some respects, as leaders sometimes are insignificant in perneaders sometimes are insignificant in person—witness the Duke of Wellington and Dr. Archibald Alexander. But there is something very intent in the eye of this man of the text, and the horse he rides is lathered with the foam of a long and quick travel of 135 miles. He urges on his steed, for those Christians must be captured and be annihilated.

Suddenly the horses shy off and plunge until the riders are precipitated. Freed from the riders, the horses bound snorting away. You know that dumb animals, at the sight of an eclipse, or an earthquake, or anything like a supernatural appearance, sometime become very uncontrollable. A new sun had been kindled in the heavens, putting out the glare of the ordinary sun. Christ, with the glories of heaven wrapped about Him, looked out from a cloud, and the splendor was insufferable, and no wonder the horses sprang and the equestrians dropped.

Dust covered and bruised, Saul attempts to get up, shading his eyes with his hands from the severe luster of the heavens, but unsucess. fully, for he is struck stone blind as he cries Who art thou, Lord?" and Jesus an-"I am the one you have swered him; "I am the one you have been chasing. He that whips and scourges those Damascene Christians whips and scourges Me. It is not their back that is bleeding; it is Mine. It is not their heart that is break-ing: it is Mine. I am Jesus whom thou per-

From that wild, exciting and overwhelming scene there rises up the greatest preacher of all the ages—Paul—in whose behalf prisons were rocked down, before whom soldiers turned pale, into whose hand Mediterranean sea captains put control of their shipwrecking craft, and whose epistles are the avant courier of a resurrection day. I learn from this scene that a worldly fall sometimes precedes a spiritual uplifting.

man does not get much sympathy by falling off a horse. People say he ought not to have got into the saddle if he could not ride. got into the saddle if he could not have from the country remember well how the workmen laughed when, on our way back from the brook, we suddenly lost our ride. When in a grand review a general toppled from the a National merriment. Here is Paul on horsback—a proud man,

riding on with Government documents in his pocket, a graduate of a most famous school, in which the celebrated Dr. Gamaliel had been a professor, perhaps having already at-tained two of the three titles of the schoolrab. the first; rabbi, the second, and on the way to "abbak, the third and highest title. I know from his temperament that his horse was about of the other horses. But without time to think of what posture he should take, or without consideration for his dignity, he is tumbled into the dust. And yet that was the best ride Paul ever took. Out of that violent fall he arose into the apostleship. So it has been in all ages, and so it is

You will never be worth much for God and the church until you lose your fortune, or have your reputation upset, or in some way, somehow, are thrown and humiliated. You the pit into which his brothers threw him. Daniel would never have walked among the bronzed lions that adorned the Babylonish real lions of the cave. And Paul marshals all the generations of Christendom by falling flat on his face on the road to Damascus.

Men who have been always prospered may be efficient servants of the world, but will be of no advantage to Christ. You may ride majestically seated on your charger, rein in hand, foot in stirrup, but you will never be worth anything spiritually until you fall off. They was graduate from the school of Christ with the highest honors have on their diplo ma the seal of a lion's muddy paw, or the plash of an angry wave, or the drop of a stray tear, or the brown scorch of a perse no moral or spiritual elevation until there

has been a thorough worldly upsetting.
Again. I learn from the subject that the religion of Christ is not a pusillanimous thing. People in this day try to make us be lieve that Christianity is something for men of small caliber, for women with no capacity to reason, for children in the intant clas under six years of age, but not for men. Look at this man of the text! Do you not think that the religion that could cap-ture such a man as that must have some power in it? He was a logician; he was a metaphysician; he was an all conquering orator: he was a poet of the highest type. He had a nature that could swamp the leading men of his own day, and hurled against the sanhedrin he made it tremble.

He learned all that he could get in the

of his native village; then he had gone to a higher school and the dreak and the Hebrew and perfected himself in belies lettres, until in after years he astonished the Cretans, and the Corinthians, and the Athenians by quotations from their own authors. I have never found anything in Carlyle or Goeth or Herbert Spencer that could compare in strength or beauty anything in the writings of Sir William Hamyou find in Paul's argument about justifica-tion and the resurrection. I have not found anything in Milton finer in the way of imagination than I can find in Paul's illustrations drawn from the amphitheater. There was nothing in Robert Emmet plead-

ing for his life, or in Edmund Burke arraigning Warren Hastings in Westminster Hall, that compared with the scene in the courtroom when, before robed officials, Paul bowed and began his speech, saying, think myself happy, King Agrippa, b shall answer for myself this day. I repeat that a religion that can capture a man like that must have some power in it. It is time you stopped talking as though all the brain of the world were opposed to Christianite orld were opposed to Christianity. Where Paul leads, we can afford to follow I am glad to know that Christ has in the different ages of the world had in His discipleship a Mozart and a Handel in music, a Raphael and a Reynolds in painting, an Angelo and a Canova in sculpture, a Rush and a Harvey in medicine, a Grotius anda Washington in statesmanship; a Blackstone, a Marshall and a Kent in law. And the time will come when the religion of Christ will conquerall the observatories and universi-ties, and philosophy will through her tele-scope behold the morning star of Jesus, and in her laboratory see "that all things work together for good," and with her geological

hammer discover the "Rock of Ag-Oh, instead of cowering and shivering then the skeptic stands before you and when the skeptic stands talks of religion asthough it were a pusillanimous thing-instead of that take your New Testament from your pocket and show him the picture of the intellectual giant of all the ages prostrated on the road to Damascus while his horse is flying wildly away. Then ask your skeptic what it was that frightened the one and threw the other. Oh, no, it is no weak gospel. It is a glorious gospel. It is an all conquering gospel. It is an omni-potent gospel. It is the power of God and the wisdom of God unto salvation.

become a Christian until he is unhorsed. The trouble is, we want to ride into the kingdom of God just as the knight rode into eastle gate on palfrey, beautifully caparisoned. We want to come into the kingdom of God in fine style. No kneeling down at the altar, no sitting on "anxious seats," no crying over sin, no begging at the door of God's mercy. Clear the road and let us come in all prane never get into heaven that way. dismount.

There is no knight errantry in religion, no fringed trappings of repentance, but an utter prostration before God, a going down in the dust, with the cry, "Unclean unclean!"—a bewailing of the soul, like David clean!"—a bewalling of the soul, like David from the belly of hell—a going down in the dust until Christ shall by His grace lift us up as He lifted Paul. Oh, proud hearted hearer, you must get off that horse! May a light from the throne of God brighter than the sun throw you! Come down into the dust and cry for pardon and life and heaven.

Again, I learn from this scene of the text that the grace of God can overcome the persecutor. Christ and Paul were boys at the Christ and Paul were boys at the secutor. Christ and Paul were boys at the same time in different villages, and Paul's antipathy to Christ was increasing. He hated everything about Christ. He was going down then with writs in his pockets to have Christ's disciples arrested. He was not going as a sheriffgoes to arrest a man against whom he had no spite, but Paul was going down to arrest those people because he was

glad to arrest them. The Bible says, "He breathed out slaughter." He wanted them captured, and he wanted them butchered. I hear the click, wanted them butchered. I hear the click, and clash and clatter of the hoofs of the galloping steeds on the way to Damascus. Oh, do you think that proud man on horseback can ever become a Christian? Yes! There is a voice from heaven like a thunderclap uttering two words, the second word the same as the first, but uttered with more emphasis, so that the proud equestrian may have and only asto whom is meant: "Saul! Saul! no doubt as to whom is meant: "Saul! Saul!" That man was saved, and he was a persecutor, and so God can, by His grace, overcome

any persecutor.

The days of sword and fire for Christians seem to have gone by. The bayonets of Napoleon I. pried open the "inquisition" and let the rotting wretches out. The ancient dungeons around Rome are to-day mere curiosities for the travelers. The Coliseum, where wild beasts used to suck up the life of the martyrs while the emperor watched and Lolia Paulina sat with emerald adornments worth 60,000,000 sesterces, clap-ing her hands as the Christians died under the paw and the tooth of the lion-that Coliseum is a ruin now. The scene of the Smithfield fires is a haymarket. The day of fire and sword for Christians seems to have fire and sword for Christians seems to have gone by. But has the day of persecution ceased? No. Are you not caricatured for your religion? In proportion as you try to serve God and be faithful to Him, are you

not sometimes maltrented?
That woman finds it hard to be a Christian as her husband talks and jeers while she is trying to say her prayers or read the Bible. That daughter finds it hard to be a Christian with the whole family arrayed against her-father, mother, brother and sister making her the target of ridicule. That young man finds it hard to be a Christian in the shop or factory or store when his comrades jeer at him because he will not go to the gambling

hell or other places of iniquity.
Oh, no, the days of persecution have not ceased and will not until the end of the world. But oh, you persecuted ones, is it not time that you began to pray for your persecutors? They are no prouder, no flercer, no more set in their way than was this persecutor of the text. He fell. They will fall if Christ from the heavens grandly and gloriously looks out on them. God can by His grace make a Renan believe in the divinity of Jesus and a Tyndall in the worth of prayer. Robert Newton stamped the ship's deck in make a Renan believe in the divinity of Robert Newton stamped the ship's deck in deristive indignation at Christianity only a little while before he became a Christian. "Out of my house," said a father to his daughter, "if you will keep praying." Yet before many months passed the father knelt at the same altar with the child. And the beaven upon that derisive opponent of the Christian religion and address him, not in glittering generalities, but calling him by name: "John! George! Henry!—Saul, Saul why personates then Ma!"

Saul, why persecutest thou Me!"

Again, I learn from this subject that there is hope for the worst offenders. It was par-ticularly outrageous that Saul should have cone to Damascus on that errand. Jesus Christ had been dead only three years, and the story of his kindness and his generosity, and his love filled all the air. It was not an old story, as it is now. It was a new story.

Jesus had only three summers ago been in these very places, and Saul every day in Jerusalem must have met people who knew Christ, people with good eyesight whom Jesus had cured of blindness, people who Jesus had cured of blindness, people who had been dead and who had been resurrected by the Savior, and the people who could tell Paul all the particulars of the crucifixion— just how Jesus looked in the last hour, just how the heavens grew black in the face at

the torture.

He heard that recited every day by people who were acquainted with all the circumstances, and yet in the fresh memory of that cene he goes to persecute Christ's discit impatient at the time it takes to feed the horses at the inn, not pulling at the snaffle, but riding with loose rein faster and faster. he was the chief of sinners! No outbreak of modesty when he said that. He was a murderer. He stood by when Stephen died and helped in the execution of that good

When the rabble wanted to be unimpeded in their work of destroying Stephen and wanted to take off their coats, but did not dare to lay them down lest they be stolen, Paul said, "I'll take care of the coats." and they put them down at the feet of Paul, and he watched the coats, and he watched the horrid mangling of glorious Stephen. Is it wonder that when he fell from the horse he did not break his neck—that his foot did not catch somewhere in the trappings of the saddle, and he was not dragged and kicked to death? He deserved to die miserably, wretchedly and forever, notwithstanding all his metaphysics, and his eloquence, and his

He was the chief of sinners. He said what was true when he said that. And ye: the grace of God saved him, and so it will you. If there is any man in this house who thinks he is too bad to be saved and says, "I have wandered very grievously from God: I do not believe there is any hope for me," I tell you the story of this man in the text who was rought to Jesus Christ in spite of his sins and opposition. There may be some here who are as stoutly opposed to Christ as Paul was. There may be some here who are captive of their sins as much so as the youn man who said in regard to his discipating habits: "I will keep on with them. I know I am breaking my mother's heart, and I know I am killing myself, and I know that when I die I shall go to heil, but it is now

too late to stop."

The steed on which you ride may be swifter and stronger and higher mettled than that on which the Cilician persecutor rode, but Christ can catch it by the bridle and hurl it back and hurl it down. There is mercy for you who say you are too bad to be saved. You say you have put off the matter so long; Paul had neglected it a great while. You say that the sin you have committed has been among the most aggravating circum-

stances: that was so with Paul's. You say you have exasperated Christ and coaxed your own ruin; so did Paul. And yet he sits to-day on one of the highest of the heavenly thrones, and there is mercy for you, and good days for you, and gladness for you, if you will only take the same Christ which first threw him down and then raised him up. It seems to me as if I can see Paul to-day rising up from the highway to Damascus, and brushing off the dust from his cloak, and wiping the sweat of excitement from his brow, as he turns to us and all the ages, saying, "This is a faithful say-ing, and worthy of all acceptation, that Christ

Jesus came into the world to save sinners, of whom I am chief." Once more, I learn from this subject that there is a tremendous reality in religion. If it had been a mere optical delusion on the road to Damascus, was not Paul just the man to find it out? If it had been a sham and pretense, would he not have pricked the bubble? He was a man of facts and arguments, of the most gigantic intellectual na ture, and not a man of hallucinations. when I see him fall from the saddle, blinded, and overwhelmed, I say there must have been something in it. And, my dear brother, you will find that there is something in re-ligion somewhere. The only question is,

There was a man who rode from Stam-ford to London, ninety-five miles, in five hours on horsepack. Very swift. There woman of Newmarket who rode on horseback a thousand miles in a thousand hours. Very swift. But there are those here-aye, all of us are speeding on at tenfold that velocity, at a thousand fold that rate, toward eternity. May Almighty God, from the opening heavens, flash upon your soul this hour the question of your eternal destiny, and oh, that Jesus would this hour overcome you with His pardoning mercy as He stands here with the pathos of a broken heart and sobs into your ear: "I have come for thee. I come with My back raw from bleeding. I come with My feet mangled with the nails. I come with My brow ach-ing from the twisted bramble, I come with My heart bursting for your woes. I can stand it no longer. I am Jesus whom thou

## RELIGIOUS READING.

God wants the happy hearted girls, The loving girls, the best of girls, the worst

God wants to make the girls His pearls, And so reflect His holy face, And bring to mind his wondrous grace, That beautiful the world may be,

And filled with love and purity. God wants the boys, the merry boys, The noisy boys, the funny boys, the thoughtless boys— God wants the boys with all their joys, That He as gold may make them pure, And teach them trials to endure:

His heroes brave he'll have them be, Fighting for truth and purity.

—Phrenological Journal.

"I LOVE THY KINGDOM, LORD!" How much do any of us realize what is meant by the kingdom of God? If we at al appreciated its glory, if we at all apprehended the fact that if all Christians were living true Christian lives the kingdom of God would be here present, an actual reality instead of an obscurely apprehended hope, how different our own lives would be! How earnestly we should strive, not only after personal meet-ness for that kingdom, but to bring all

around us into such meetness. The Christmas time is a fit time for thinking on these things. A large branch of Christ's church always devotes this whole month of December to meditation on the advent of our Lord, his first coming into the world. Then, as we know from John the Baptist, the kingdom of heaven was at hand. It might have become a realized fact at any time since the descent of the Holy Spirit if Christian men and women had taken to heart the teaching of Jesus, that the kingdom of neaven is not to be looked for in the far dis tance, in the future life, but to be sought and tance, in the future lie, but to be sought and realized now. "The kingdom of God is within you," said our Lord. And he further taught that his victory over the power of evil was a manifest token that the kingdom of God was a present fact. "If I in the Spirit of God cast out demons, then is the kingdom of God come upon you." For this is the of God come upon you." For this is the very token and meaning of the kingdom of

God-the victory over sin. We do not half realize our high calling. We do not at all perceive what yet, when we stop to consider, shows itself as an indisputable fact, that if every one who calls himself Christian should begin from this day forward to mould all his life on the model of the kingdom the kingdom of God would be here. Think what it would be in the smallest country village if every church mem-ber in it should have his heart so set upon the coming of the kingdom that every other interest took a subordinate place. How it would stop denominational rivalry first of all, and heal differences between individual Christians, and put the honor of Christ's cause and the salvation of men above the amassing of wealth, above even the earning of daily bread; not setting aside this duty, but gloryfying it as the furtherance of the kingdom, not for indi-vidual well-being. What earnest care it would work in these Christians, yea, what clearing of themselves, yea, what indigna-tion, yea, what fear, yea, what long-suffer-ing, yea, what zeal! How it would revolution ze the village government and the cial standards and the neighborly intercourse and the business dealings of the whole community!

How glorious an advent season when the Church of Christ realizes this wonderful truth. How blessed a Christmas season His who makes from that day forth the coming of the kingdom his one aim, the standard by which he tests all his actions, the spring of all which he tests all his actions, the spring of an his endeavors. Into his heart the kingdom of God will come. His life will be as truly hid with Christ in God as if he had already entered upon the life beyond. He will indeed have entered upon eternal life. There will be no shutting off of motives and purposes and aims by death but a perfect continuity of the heavenly with the earthly existence. Then will be realized for him that saying of Jesus, "Whosoever liveth and believeth in me shall never die." for that which men call death will be simply transition from one part of the kingdom of heaven to another. Let this be our Christmas meditation this year. - American Messenger.

A WOMAN OF ADVANCED THOUGHT. One of the saddest things to contemplate is a young woman who has "advanced" so fat as to reject the Bible as God's Word, and who into skentical and agnostic ways. Recently we met one of the modern girls, who think that "the thing" to do nowadays is to exalt "free thought" and talk about neteenth century progress and effete Christianity. She had not gotten on so far as to deny the Divine Existence, but she saw no need of the Church, and said she did not attend any. She was dis-posed to favor Universalism so far as the future world was concerned, as she held that all persons would be saved, and observed that, if she had any church preference, she in clined to the Unitarian; but she had no faith in a divine revelation, and lived on the principle of having a good time in this world and

not worrying oneself about the hereafter.

We watched her from day to day, and saw a hardness, at times, of feeling and action. She seemed to every occasion, against religion. She appeared to say, by look and manner, though too polite to express the thought in our pres ence. "You religionists are a set of dupes and fogies, and I am far superior to you in width and depth of thinking." She, however, impressed us with a lack of that tender and reponsive womanliness which comes of Christ an faith and experience, that refinement of soul which is fostered by sitting at the feet of Jesus, and that sympathy for humankind which a belief in, and acceptance of the Bible develops. She was bold, independent, out-spoken, selfish and hardened. We looked ipon her with sadness and pain as we con-

But, saddest of all, was the thought of her influence upon others, especially upon those who were near and dear to her. A devoted husband was continually by her side, and evidently thought she was an authority, as she was a graduate of one of the celebrated emale seminaries of the land, and had a way of asserting herself which hinted strongly that it was best not to run counter to her wishes and views. They had a bright little boy, over whom parental authority was manifest, as he readily yielded to his mother's word. Should he be trained according to her ideas for she had decided views of how children should be trained—he may grow up a polished gentleman and moral man, but he will be a free thinker and a world seeker. As we thought of her case, our conviction deepened that womanhood needs more and more the simple, trustful faith of the Gospel, and that and society will be bereft of a blessed, soothing and elevating power if "advance thought" takes the place of Bible piety.—The

The prayer of the family is to be-not form or decent ceremony, but—real, humble, trustful service, in which guided by the Word and Spirit of God, the family brings the details of actual life with becoming fervor before the Divine and all ruling Father with gratitude, submission, hope, confidence, and in which the weak human souls take hold to-gether to infinite strength. He gether to infinite strength. He honors them that honor Him. He dwells with them who invite His presence. That presence lightens the gloom of life, and orightens all its joys. His blessing gives that safe prosperity with which no sorrow is inked, as it is sure to be where He is ignored in unblessed prosperity. O, men and brethern whom God has placed at the head of families when He are the same head of families. lies, where He gives you homes, be sure that you set up altars!—[Rev. John Hall.

To do an evil action is base: to do a good action, without incurring danger, is common enough, but it is the part of a good man to do great and noble deeds, though he cisks

everything .- Plutarch. Plenty of Deer in the West.

Deer, in their annual migrations, have been leaving the mountains of Western Colorado by thousands during the past few weeks, traveling westward to the valleys of Utah, where the weather is milder and food abundant. There they will spend the winter. returning to their mountain haunts after the snow begins to melt in the spring. Hunters do not often see the animals on the move, as most of their traveling is done at night, but narrow, deeply worn fresh trails discovered in the morning tell the story of the migra-tion. The animals go in small herds, keeption. The animals go in small heres, keep-ing well up on the slopes of the mountains that trend westerly, descending into the val-leys only when necessary in order to keep their course, and always climbing high up from the valley upon the next westerly

## SABBATH SCHOOL

INTERNATIONAL LESSON FOR DECEMBER 31.

Lesson Text: Last Quarterly Review -Golden Text: Rev. xxli., 21-Commentary.

Lesson 1.-The Power of the Gospel (Rom. i., 8-17.) Golden Text (Rom. i., 16).
"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." The prominent topic in this lesson is the Gospel of Christ as in the Golden text, or as in verses 1, 3, the Gospel of God concerning His Son Jesus Christ, Our Lord. This Gospel is quite fully stated in I. Cor. xv., 1-4, 23, 51, 52.

stated in 1, Cor. xv., 1-4, 23, 51, 52.
Lesson II.—Redemption in Christ (Rom. iii., 19-26.) Golden Text (Rom. iii. 24), "Being justified freely by His grace through redemption that is in Christ Jesus." In chapters and iii. ters i. and ii. Jew and Gentile are all proved guilty (see chapter iii., 9). Now we are taught that the law, which is holy and just and good, cannot save, but can only con-demnand shut us up to the only righteous-ness revealed in the word of God, that which has been provided by the finished work of the Lord Jesus and is bestowed free-

ly upon every true believer.

Lesson III.—Justification by Faith (Rom. v., 1-11).

Golden Text (Rom. v., 8), "While we were yet sinners Christ died for us."

The condition of every unsaved person is ere described, as without strength, ungodly, sinners, enemies (verses 6, 8, 10), but because Jesus our Lord was delivered for our ofenses and raised again for our justification all who receive Him are, apart from any works of ours, justified and have peace with God (chapter iv., 23-25, 5; Acts xiii., 38, 39;

Titus iii., 5).

Lesson IV.—Christian Living (Rom. xii., 1-15). Golden Text (Rom. xii., 21), "Be not overcome of evil, but overcome evil with good." It is this Christian living that bothers most people. We receive Christ and are saved, and His merits make us sure of heaven it made to sure of heaven it m if we die, or of meeting Him in the air if He omes, but why cannot we manifest more of the life of Christ in these mortal bodies as we ought to do (II Cor. iv.. 10, 11)? Doubtless because we are disobedient to the entreaty of

verses 1 and 2 of this chapter.

Lesson V.—Abstinence For the Sake of Lesson v.—Abstinence for the Sake of Others (1 Cor. viii., 1-13). Golden Text (Rom, xv., 1). "We then that are strong ought to bear the infirmities of the weak and not to please ourselves." Because of the weakness of many believers things which might be perfectly lawful are not always ex-pedient. Even Christ pleased not Himself, and He died for us. We who live should not henceforth live unto ourselves, but unto Him henceforth live unto ourselves, but unto him who died for us and rose again (Rom. xv., 3: II Cor. v. 15). We can do it for Jesus's sake.

Lesson VI.—The Resurrection (I Cor. xv., 12-26). Golden Text (I Cor. xv., 57), "Thanks be to God, Who giveth us the victory through our Lord Jesus Christ." In the resurrection of the body at the coming of our Lord Jesus we shall be manifested as the ability of God (I John iii 2) and vice

of our Lord Jesus we shall be manifested as the children of God (I John iii., 2), and vic-tory over all things shall be ours.

Lesson VII.—The Grace of Libesality (II Cor. viii., 1-12). Golden Text (II Cor. viii., 9,) "He became poor that ye through His poverty might be rich." God so loved that He gave the dearest that he had, and unless our love to Him takes the form of giving that which costs us something it is very little like His love. He tells us by His Spirlt that because He laid down His life for us we ought to lay down our lives for the brethren. (I John iii., 16.) Some would think it a trial to

lay down \$5 for Him.

Lesson VIII.—Imitation of Christ (Eph. iv., 20-32.) Golden Text (Eph. iv., 32.) "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you," It is the desire of our Lord to live out His life in these our mortal bodies (II Cor. iv., 11), and to that end He gives us His Holy Spirit, sealing us as His own property and giving an earnest of the inheritance while we wait for the day of redemption of the body, and of Israel, and

of redemption of the body, and of Israel, and of the earth. He will fill us with His Spirit (Chapter v.. 18) if we are willing.

Lesson IX.—The Christian Home (Col. iii., 13-25). Golden Text (Ps. cl., 2), "I will walk within my house with a perfect heart." If we cannot live Christ at home and there manifest the meekness and gentleness of Christs and Christ word and Christ we must eat more of His word and thus obtain more of His Spirit. so shall we do all things unto Him and in His name, and thus shall right relations prevail between ves and husban's, parents and ch

wives and ausban's. parents and children and servants to God's glory.

Lesson X.—Grateful Obedience (Jus. 1, 16-27). Golden Text (I John iv., 19). "We love Him because He first loved us." The love of Christ to us when realized will constrain us to a loving obedience and make us doers of the word, manifesting what is here called pure religion. He that keepeth Christ's commands is the one that loveth Him. See ohn xiv., 15, 23; xv. 10. And to such He will manifest Himself.

Lesson XI.—The Heavenly Inheritance, (I Pet. I., 1-12.) Golden Text (Col. i., 12), 'Giving thanks unto the Father, which hath nade us meet to be partakers of the inheritance of the saints in light. the richest lessons full of the living hope, and the incorruptible inheritance, and the salvation to be revealed, for which all true elievers are kept by the power of God. Present trials are a precious necessity which tend to fulness of joy both here and hereaf-ter. With loins girded let us be found watch-

Lesson XII.-The Glorified Saviour (Rev. i., 9-20.) Golden Text (Phil. ii., 9,) "Where-fore God also hath highly exalted Him and given Him a name which is above every Here we see the ascended and glori fied Christ revealing Himself to John, after He had been over sixty years in the glor walking in the midst of the churches. ing the angels or pastors in His right hand, commanding what was commandable and rebuking that which needed reproof, at the same time encouraging all by exceeding great and precious promises to be overcom-

Lesson XIII.—The Great Invitation (Rev. xxii., 8-21). Golden Text (Rev. xxii., 17), "Whosoever will let him take the water of life freely." As this lesson is so fresh in our minds, let me outline the book on the futurist interpretation instead of reviewing the lesson: Chapter i., the Son of Man in the midst of the churches : ii. and iii.. His last messages from the glory to His church on earth, also outlining the history of the church dispensation; iv. and v., the church translated and preparations in heaven for coming events; vi. to xviii. inclusive, events between the church's rapture and return xix., the marriage and the return; xx., the thousand years; xxi., xxii., the new heavens The whole book gives the consummation of the Bible story; and without it the book would be unfinished. Blessed all who keep or keep watch over the things written therein .-- Lesson Helper.

Had a Stone in His Heart.

James O'Rourke died a few days ago in Fitch Hospital, London. Post-Mortem Examiner Thornbury held an autopsy and found imbedded in the centre of O'Rourke's heart a stone about the shape of an English walnut, which weighed between four and five ounces. The heart was abnormally large, being nearly four times as big as a man's heart usually is. It took up a large portion of the chest ca-vity, which is usually occupied by the left

The stone was in the aortic cavity and almost completely filled it up. The only open-ing through which the blood could flow was a space about the size of a small goose quill nd for a long time past the heart had been able to do only about one-eighth of its work. The formation of stone is of a calcareous na-The case is without precedent, and opens a new field for surgical research

Russian Refugees in a Dime Museum The ten Russian refugees who were arrest-ed in San Francisco as escaped convicts from Siberia have been released and now form one of the attractions in a dime museum rather liked the American prison, so far as they had experience with it. The prisoners here, said one of them, live better than th prison officials in Siberia.

Electric railroads are still quite a novelty yet so rapid has been the adoption of the system that there are already some 7500 miles of track, operated by 530 electric railroads in

A Vicious Elephant Kuled. A large elephant had to be killed in Stuttgart on account of his temper. A single bul-let from a small bore rifle delivered in his forehead dropped him dead.

## WOMAN'S WORLD,

PLEASANT LITERATURE FOR FEMININE READERS.

SPANISH WOMEN.

Paolo Montegazz, of Florence, has been recently giving his opinion in a gives the palm for beauty. "The Spanish woman." he says, "is be-Spanish woman," he says, "is be-witchingly beautiful. She has small hands and feet, and large eyes like the open windows of a sun-burnt marble palace; a figure full of grace and life and long, wavy, dark hair. She is very religious, very ignorant, very jealous, sensitive, idle and proud."

CURLS ARE COMING.

Hair parted in the middle and drawn over the ears is looming in the horizon. The next thing will be the bunches of curls—ringlets is the proper word-which are to be seen all through the pages of Dickens, and the skull; then he looks in the glass which necessitate a parting across the head as well as toward the forehead. Even now there are whispers of these curls having appeared in Paris, to the satisfaction of the hairdressers, no doubt, because hair is not plentiful nowadays, and so those who wish to be in the mode will have to buy false bunches and stick them on.

PRACTICAL ECONOMY.

Here is a true story, the moral of which is not hard to learn: Two girls had each an old-fashioned muff and bos of mink. For a long time that was a despised fur, so one of the girls tossed hers into the waste basket, and the servant pitched it into the furnace and it was burned. But the other girl kept hers and took care of the bits of reddish fur and braved the moths in summer and the laughter of her spendthrift friends in winter.

Then, all of a sudden, mink became a perfect frenzy of fashion. Then the wise girl took her shabby little maff and shabbier little boa and carried them to a furrier, and there came home to her yard upon yard of lovely narrow trimming. And now the wise young woman is very smart indeed in an exquisite gown, fur trimmed on long sleeved bodice, no matter how satin, and the girl who burned her old furs goes unfashionable in plainest Really, there is no finish half so effective as these narrow bands of fur, and mink suits almost every face and brightens every complexion.

A NATURAL GRACE. Gracefulness, when natural, is a very pretty accompaniment to youth and beauty in women, out when it is assumed, or rather imitated in an exaggerated form by women of mature years for purposes of coquetry and flirtation, it becomes most distasteful to those possessed of any refinement. Naturally graceful women in this country are by no means common nowadays. Indeed, the compression of corsets and the rigorous tight-fitting tailor-made gown appear almost incompatible with gracefulness. Gracefulness belongs essentially to freedom and nature, and, as a rule, it is easy to discover when only acquired. Nice manners are far preferable to acquired gracefulness, which requires a continual effort to keep up. Doubless much of the grace of the ancient Greek and Roman women was due to their loose style of dress, the corset being an unknown affliction of later years. However this may be, certain it is that the

gracefulness of Helen of Troy or Cleo-

women of to-day do not possess the

SOME NEW TRIMMINGS. Beading in every form, width and pattern is applied to winter dresses. straight and varied, sewn on to the dress or shaped into patterns. Graduated rows of braid are frequently apolied to the skirts, and inch wide braid is sometimes carried perpendicularly down the seams. Black in color is most fashionable; so are shaded braids and embroidered braids, the devices in silk.

Jet is not at all likely to be banished. It is every year more beautifully treated, and now is applied in the form and designs used in braiding, as well as in long and important fringes. Crochet has been utilized for tinsel thread trimmings and silk. Jet mingles with gold beads and gold

Leather, white and ecru, was liberally employed in Paris trimmings during the spring, and is again im-

ported into England. The cloisonne enamel has inspired some of the newest mediæval revivals, but they are too elaborate and costly for ordinary wear. The shot chine and shaded effects have a great element of beauty; so have the jet fabrics set with brilliants, which on evening gowns flash in the artificial light.

THE REAL OLD MAID.

The very name of old maid conjures up a sour, crabbed individual, who has met with disappointment, and who, therefore, looks upon all the world with cynical eyes. But the real old maid, the woman whose hair is, perhaps, tinged with gray, but about whom there is no restless desire to win the affection of some man, is a sweet and lovable creature whom many a man would be proud to make his wife if he could but persuade her to accept him. How much better for a woman to choose to go her way in life alone than to join hands with some man who is certain to prove uncongenial, or who is mentally or in a social sense her inferior! To be called an old maid is much better than to be called an unhappy wife, and many there are who scoff at this single, middle-aged woman, who, in their hearts, would gladly exchange places with her and assume some of her bright. womanly independence. A woman need be no less sweet and loving because she has no one to call husband, or is not the mother of lisping little ones. In many a home there is a single sister or maiden aunt who cherishes a world of fondness for the little folks not her own, and is as much beloved by them as though she were their mother, instead of being that terrible creature called by the world an old maid. - Detroit Free Press.

A FAMOUS COIFFURE.

dressing which accompanied the toilets lately revived. The struggle, however, has been practically in vain, the most fashionable women refusing to be made conspicuous at the expense of their beauty. Most of them wear the hair frizzed and arranged in a small chignon at the back; round this, when worn with evening dress, strings of pearls are entwined or diamond ri-German paper on the women of Europe. To the Spanish woman he of Paris may be presumed to be the chief coiffure of the world; therefore what that clever person, M. Lentheric, says about a woman's hair will be of interest to most women who want to be as lovely as nature permits. In the first place Lentheric condemns the use of false hair. "It is hot," he says; "it is uncomfortable: it is not pretty." Nor does he approve of dyeing the hair, though some hairdressers contend that dye is the only thing that improves the growth of the locks. When undertaking to "dress a head," Lentheric takes all the hair in his

hand and draws it up to the top of the

head that he may study the shape of

and watches his subject's expression, and then he begins his work. He declares that it is rare to find a woman whose head and face are well formed enough to bear the Greek style of hair arrangement. M. Lentheric, by the way, dressed the heads of all the historical figures in the French exhibit at

FASHION NOTES. Eton jackets of velvet, with various sorts of fancy edging, are much liked. The half-fitting blouse, plain skirt and belt are the accepted outfit for

Chicago. - New York Advertiser.

Among novel receptacles for cut flowers none are more effective than the tall, slender, cut-glass vases in iridescent shape. .

morning wear for young ladies.

Narrow-toed shoes are a blessing to the members of the medical profession who make a specialty of the study and care of the feet. Some new bonnets are small almost

to absurdity. They are scarcely more than a head-dress tied on with a couple of bits of narrow ribbon. A stern decree declares that a young woman must wear a high necked and

beautiful her neck may be. Never were furs and fur trimmings in greater request. Some newly imported costumes of fine black India cloth are trimmed on bodice and sleeves with ermine fur.

White silk hose intended to accompany rich bridel costumes have "real" lace inserted over the instep or a lace effect woven in. The silk is beautifully fine and the lace handiwork truly exquisite. Some of the new moires have a

ribbed surface which does not preclude the introduction of satin dots, or the addition of floral and other patterns in chine effects, or stripes and bars of velvet. A bright cherry or a corn-flower blue is the color for the velvet bows

worn on the head for evening occasions, and which will drive out the "theatre bonnet," or the worse monstrosity of the theatre hat. A square of three or four yards of tulle makes a pretty bridal veil. The edges of the veil should be left raw and

the tulle draped over the head and held in place by ornaments or long fancy pins. It should entirely cover the bridal gown. Tiny collarettes for dressy uses are made of watered silk, embroidered or braided cloth, fur and lace, and brccade. One of otter in pointed Van-

dyke shape is made with a Medici collar of sealskin and partly veiled with white guipure lace. Black satin chaussures are lined with pumpkin yellow and other gay hues. There are patent-leather shoes with oval slashings carried all around

across the top of the foot, these openings being filled with slips of gray, red, orange, or cream satin. Reefers for boys of heavy chinchilla cloth soft and thick as a blanket, are fast displacing long overcoats. They are bound with braid, and have wide

turned-over sailor collars for the younger boys and narrower ones of velvet for the boys of five years and over. A new idea is to open the gores of a skirt about a foot from the bottom and insert little fanlike pieces of velvet to harmonize with the predominating material. The gores themselves

are treated to a fold of velvet running

over another length and giving a very

handsome finish to a cloth costume. The red vests in vogue are made of fine cloth in various shades, from scarlet geranium to a rich dahlia tint. The military effect when the vest is buttoned up to the high collar at the throat is perhaps the most ultra-fashionable, but again it is seen open at the neck to display a four-in-hand tie.

The bride or to-day carries either a fan of white ostrich feathers or a prayer book bound in suede, moire, ivery or vellum. The drooping bouquet is tied with long satin ribbons. One or two pearl or diamond ornaments are permissible, though very young brides look best with no such adornmen".

A very stylish black moire hat, with white lace trimming, is made to match a delightful little cape. The cape consists of three very fall ruffles of heavy rich moire, made with very low broad shoulders and trimmed with white lace bands. The lining of this little garment is so lovely it really seems a pity it could not sometimes be worn inside out.

Ribbed velvet makes a stylish and dressy waist with full surplice or draped front that is carried in soft folds from the right shoulder and side seam across the front and round the back where an end from the right side hooks to it, thus forming a belt. Lace cravats and jabots are worn with these waists, some of which have satin capes and sleeves.

This season the correct bridal gown -whether of satin, moire, bengaline or brocade-is of an "opal pearl tint, and is trimmed with chiffon or silk muslin ruffles, knots of satin ribbon and orange blossoms. Lace and pearl passementerie form an appropriate garniture for the gown of the tall, mature looking bride. Fichu and shoulder cape effects, lace berthas and clusters There is a struggle in Paris to in- of ruffles edged with narrow passementroduce the fantastic fashions in hair | terie are in good style.

WORDS OF WISDOM

Forgetting is forgiving. A good deed needs no applause. Poetry is thought run into molds. An idle brain is Cupid's workshop. A woman's age is one of nature's

secrets. Love is contagious, epidemic and incurable.

What the rosebud promises it does not always fulfill.

It is seldom that a woman thinks so without saving so. What man hath done is not always

what man should have done. Two persons will not be friends long if they cannot forgive each other's little failings.

The least movement is of importance to all nature. The entire ocean is affected by a pebble.

There are few people more often in the wrong than those who cannot en-

dure to be thought so. Gossip is a sort of smoke that comes from the dirty tobacco pipes of those who diffuse it. It proves nothing but the bad taste of the smoker.

Follow right doctrine and be kind to all that lives; receive in moderation what is given; receive, but hoard not up; these are, in brief, my spoken

precepts. Whose neglects a thing which he suspects he ought to do because it seems to him so small a thing is deceiving himself; it is not too little, but to great for him, that he doeth it not.

The Procession of the Speaker.

Just before prayers are begun, the procession of the Speaker to his place in the British House of Commons takes place. Enough of the old ceremonial still exists to make this a quaint and interesting spectacle. The Speaker still wears the large fullbottomed wig of state occasions, is dressed in a short tailed coat, covered by a sweeping robe, wears kneebreeches, and low shoes with large buckles. Behind and before him is a small cohort of attendants—the sergeant-at-arms bearing the mace, the chaplain with prayer book in hand, the train-bearer holding up the train, and two or three other attendants, the exact purpose of whom it is impossible to tell beyond the desire to make the procession more imposing in point of numbers. The sergeant-at-arms, like the Speaker, is arrayed in kneebreeches, with low shoes. He carries a sword by his side, but is allowed to dispense with the wig. The ceremonial is made more imposing by the police-men and attendants, who shout along the corridors which separate the Speaker's house from the House of Commons, "Speaker! Speaker!"ble effect. however often heard, and stirs the blood somewhat as the dreams of De Quincey were moved by the recollection of the Roman consul passing over the Appian Way. It sounds like a reminiscence and momentary embodiment of all the fierce struggle, oratorial triumphs, tragic and worldshaking events which are associated with the history of the august Parlis-

ment of Great Britain. When the Speaker reaches the lobby, the chief of the police force sttached to the House repeats the cry, "Speaker!" with the additional words, "Hats off, strangers," and it is rarely tumultuous before, does not fall into a certain timid silence as this black, solemn and picturesque group sweeps

When the Speaker enters the House every member rises from his seat. The Speaker bows two or three times as he walks up the floor, and some of the country gentlemen and the more ceremonious members of the House bow at the same time.-Harper's Magazine.

The Biggest Man on Earth.

Citizens of this vicinity yesterday had an opportunity to behold the greatest living man in avoirdupois. John Hanson Craig, with his wife and three-year-old child, was visiting James Anderson and James McPherson, relatives. Craig's home is in Danville, Hendricks County, but he has been in the show business since his babyhood. In answer to questions he said: "I now weigh 902 pounds and am thirtyseven years old. At birth I weighed 11 pounds; at eleven months I weighed 77 pounds, at two years 206 pounds. At that time I took the \$1,000 premium at Barnum's baby show in New York City in the year 1858. At five years I weighed 302 pounds; at thirteen years, 405 pounds; at twenty - two, 725 pounds; at twenty-seven, 758 pounds; at twenty - eight, 774 pounds; at twenty-nine, 791 pounds; at thirty. 806 pounds; at thirty-one, 836 pounds; and my present weight is just 907 pounds. I am six feet and five inches high, measure eight feet and four inches around the hips, eighteen inches around the ankle, twenty-nine inches around the knee. sixty-six inches inches around the thigh next to the body. I require forty-one yards for a suit of clothes, and three pounds of yarn for stockings."

Mrs. Craig is a good-looking blonds, weighs 130 pounds, and formerly sccompanied her husband in the role of snake charmer as "Zola Ayres." When asked how long they had been married she laughingly remarked that they were just now enjoying their second honeymoon, as they were divorced in January and remarried but a couple of weeks ago. Mr. Craig explained the trouble, stating that his wife had expressed a desire to learn fashionable dressmaking, and that he objected. She applied for a divorce, it was granted, and she went to Terre Haute and learned her trade. She then returned home and they were remarried. Mr. Craig has been all over Europe, and in every important city in the world. They went from here to Dayton, where Mrs. Craig was born and raised. —Frankfort (Ind.) Dispatch.

Uniformed Shark Exterminators.

Among the multifarious duties which demand the attention of the Calcutta police, the capture of sharks in the Hooghly finds a place. During the past twenty years rewards have been paid for the destruction of those marine man-eaters, and recently the Bengal Government laid down a scale for these payments -San Francisco Chronicle.